

The Parish of St. Edward the Confessor  
Registered Charity no. 234025

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Newsletter for the week of 11<sup>th</sup> August 2024 Sunday Readings Cycle B Weekday Readings Cycle II

Readings for 19<sup>th</sup> Ordinary Sunday: 1 Kings 19:4-8 ; Psalm 33; Ephesians 4:30-5:2; John 6:41-51

Saturday 10<sup>th</sup> Aug 5.30pm 1<sup>st</sup> Mass of the 19<sup>th</sup> SUNDAY in ORDINARY TIME

Sunday 11<sup>th</sup> Aug 10.30am Mass of the 19<sup>th</sup> SUNDAY in ORDINARY TIME

Monday 12<sup>th</sup> Aug (Optional: St. Jane Frances de Chantal, married widow, religious foundress)

Tuesday 13<sup>th</sup> Aug (Optional: St. Pontian, pope & Hippolytus, priest, martyrs)

Wednesday 14<sup>th</sup> Aug No Mass St. Maximilian Kolbe, priest, religious, martyr

Thursday 15<sup>th</sup> Aug 11.30am Mass of the SOLEMN HOLYDAY of the ASSUMPTION of the B.V. MARY

7.00pm Mass of the SOLEMN HOLYDAY of the ASSUMPTION of the B.V. MARY

Friday 16<sup>th</sup> Aug 1.00pm Mass (in Macclesfield Hospital Chapel) (Optional: St. Stephen of Hungary, ruler)

Saturday 17<sup>th</sup> Aug 10.00am Mass

10.30-11.00am Sacrament of Reconciliation

Saturday 17<sup>th</sup> Aug 5.30pm 1<sup>st</sup> Mass of 20<sup>th</sup> Sunday in Ordinary Time

Sunday 18<sup>th</sup> Aug 10.30am Mass of the 20<sup>th</sup> Sunday in Ordinary Time

Readings for the Assumption: Apocalypse 11:19,12:1-9; Psalm 44; 1 Corinthians 15:54-57; Luke 1:39-56

Readings for 20<sup>th</sup> Ordinary: Proverbs 9:1-6 ; Psalm 33; Ephesians 5:15-20; John 6:51-58

### THE SOLEMNITY of the ASSUMPTION of the B.V. MARY

**Next Thurs 15<sup>th</sup> Aug:** The Assumption is a Holyday of Obligation. Both Masses are on Thursday 11.30am & 7.00pm (the 7pm Mass is in the church also & entrance by the rear Community Door only)

### FOOD BANK APPEAL

We perhaps may think that the *Cost of Living Crisis* has disappeared but the truth is the number of people and families who are seeking food from the *Silk Life Food Bank* is the same as ever. During school holidays quite a number of children who depend for their only full meal each day by having their lunch in school may go to bed without a proper meal for the next month. Please let us try to help less those less fortunate than ourselves by bringing items for the Food Bank See posters or give: UHT milk, stewed steak, beef casserole, chili con carne, instant mash or chicken curry – much needed baby items.

### PETITION TO END the 2-CHILD BENEFIT CAP

Many people agree that families with more than 2 children are struggling in the “*Cost of Living Crisis*” which is still with us and yet are deprived of the support that Child Benefit would give them for the extra children in their families. You can take away a petition card sponsored by the Society for the Protection of Unborn Children (SPUC) fill it in & post it off to add your voice calling for change. The Petition Cards are the church entrances.

### CLERGY NEWS

There is some news about clergy appointments in the area & news about Fr. Peter Burke: Fr. Anthony McGrath who has been at Christ Church, Heald Green to move in September to St. Teresa’s Wilmslow looking after the parishes of Wilmslow, St. Pius X Alderley Edge & St. Benedict’s Handforth with the assistance of Fr. Moses Ibeh; Fr. Louis Charuvila Pappy presently at St. Ann’s Cheadle Hulme to move to Christ Church Heald Green in September to look after Christ Church Heald Green, St. Chad’s Cheadle & St. Ann’s Cheadle Hulme with the assistance of Fr. Samuel Libu Vilayil Babu; Fr. Peter Dutton is retiring and Fr. Vijay Bhupathi will look after St. Mary’s Middlewich & St. Margaret’s Centre Holme’s Chapel. Fr. Matthew Thomas will be away for all of September and afterwards will return to take another appointment in the Diocese. There are no clergy moves in Macclesfield. Fr. Peter Burke is now in Shrewsbury recuperating & should be returning to St. Alban’s at the end of this month.

### THANK YOU FOR YOUR GENEROSITY

Last Sunday Collection £245.50 July S/O £677.00

**GET IN TOUCH QUICKLY –IF YOU ARE SICK** If you or your relative enters Macclesfield Hospital or East Cheshire Hospice let Fr. Peter C. know as soon as possible tel: 01625 423576 or by e-mail [st.edmacc@gmail.com](mailto:st.edmacc@gmail.com)

### DIARY OF EVENTS

**Thurs 5<sup>th</sup> Sept** Christ the King Pr. Sch reopens (All Hallows College opens Tues 3<sup>rd</sup> Sept Yrs.7&12; Wed 4<sup>th</sup> Sept all students)

**Tues 10<sup>th</sup> Sept** PPC meeting 7.00pm in the Community Room

**Sun 27<sup>th</sup> Aug** Nominations open for 2 PPC members

**Sat 21<sup>st</sup> Sept** PPC nominations announced

**Sun 15<sup>th</sup> Sept** Nominations close for 2 PPC members

**Sun 29<sup>th</sup> Sept** Parish Annual General Meeting

**Sun 13<sup>th</sup> Oct** Solemnity of St. Edward the Confessor – Parish Feast

## THE ASSUMPTION of the BLESSED VIRGIN MARY



BY TITIAN- IN THE PUBLIC DOMAIN

The annual celebration of the Assumption of the Blessed Virgin Mary has ancient roots that extend to the earliest centuries of the Church.

By the 6th century there was already a feast in some areas called the “Feast of the Dormition,” also called the “Journey of the *Theotokos* into Heaven.”

When contemplating the mystery of the Virgin Mary’s departure from this world, many early Christians referred to the Assumption as the “Sleep of Mary,” or “Dormition Mary” (from the Latin *domire*, meaning to sleep). This highlighted the belief that Mary died before being assumed into heaven.

Officially the Church does not teach the exact nature of how Mary was assumed into heaven or if she died first. The Church teaches only that *“the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.”* However, St. John Paul II did mention in a General Audience, *“To share in Christ’s Resurrection, Mary had first to share in his death.”*

The dormition/assumption was a unique grace given to Mary, a fruit of her Immaculate Conception. Reflecting on this great mystery, early Christians developed a beautiful liturgy celebrating this day that is still maintained in the Orthodox and Byzantine traditions. Prayers were developed that highlighted the Dormition of Mary, and praised God for such a gift. The prayers present us with a unique opportunity to connect ourselves with the beliefs of the early Christians and imagine in our minds the glorious moment of the Assumption of Mary into heaven.

**Kontakion** – *Neither the grave nor death have detained the Mother of God (Theotokos), who continues to pray for us and who, by her intercession, remains our unfailing hope; for He, Who dwelt in her ever-virgin womb, has transferred her to life as the Mother of Life.*

**Troparion** – *In giving birth, O Mother of God, you preserved your virginity and in your falling asleep you did not forsake the world. Being the Mother of Life, you have passed over into life, and by your prayers you deliver our souls from death.*

**Refrain of the 9th Irmos** – *The angels, witnessing the Dormition of the Most Pure (Theotokos), were struck with wonder as they saw the Virgin going up from earth to heaven.*

Even now the Eastern Churches, both Catholic & Orthodox, refer to the *“Dormition of Mary”* or *“Sleep of Mary”* when contemplating the mystery of the Virgin Mary’s departure from this world.

Many ancient artists depict Mary’s dormition as her sleeping on a bed, surrounded by the apostles.

The Eastern Church still celebrates the Feast of the Dormition of the Mother of God on the 15<sup>th</sup> August, the same day that Catholics celebrate the Assumption. Both celebrate the same event, but use different terminology and emphasize different aspects of it.



IN THE PUBLIC DOMAIN





# Encountering Christ

## The Wednesday Prayer Custom for Homes, Schools & Parishes

*Prayerfully preparing for Sunday Mass with special prayers for our school families*



**Set aside 10-15 minutes and create a suitable environment by removing any distractions.** Make sure that you are comfortable. Perhaps light a candle. Make the sign of the cross and remain still for a minute of settling silence.



**Remember that through this scripture our Lord is truly present.** Read the Gospel, aloud and slowly, and pay attention to any words that stand out. If any do, meditate on them for a few minutes and be invited into a dialogue with God.

# 1

## Read The Gospel for Sunday 11<sup>th</sup> August 2024 BELIEF AS ETERNAL LIFE

The Jews were complaining to each other about Jesus, because he had said, "I am the bread that came down from heaven." "Surely this is Jesus son of Joseph," they said. "We know his father and mother. How can he now say, 'I have come down from heaven'?" Jesus said in reply, "Stop complaining to each other. No one can come to me unless he is drawn by the Father who sent me, and I will raise him up at the last day. It is written in the prophets, 'They will all be taught by God', and to hear the teaching of the Father, and learn from it, is to come to me. Not that anybody has seen the Father, except the one who comes from God: he has seen the Father. I tell you most solemnly, everybody who believes has eternal life. I am the bread of life. Your fathers ate the manna in the desert and they are dead; but this is the bread that comes down from heaven, so that a man may eat it and not die. I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world."

**Taken from John 6:41-51 The Nineteenth Sunday in Ordinary Time, Year B**

# 2

## Reflect After reading the Gospel, did any words stand out? If they did, ponder or discuss them before proceeding with the reflection.

We always think of this Bread of Life discourse as centred on the Eucharist, but the first part of it is centred on the bread of life as the revelation of God. In a similar way, the Liturgy of the Word which proclaims the revelation of God through Scripture is the first part of the Mass. As we said last week, in this discourse Jesus is following the pattern of Jewish sermons with a detailed commentary upon the text from Exodus: 'Bread from heaven he gave them to eat'. Then half-way through the sermon comes a quotation from the prophets, a sort of half-time booster quote. This quotation from Isaiah appears in today's gospel reading: 'They will all be taught by God'. In context this quote occurs in a passage exploring the personal relationship of each believer to the Lord. The Lord will sow in our hearts individually the knowledge of himself, so that each of us has a personal bond with God which is cultivated by prayer. If we listen to the Father and learn from him, we come to Jesus, who has seen the Father. So in this reading the emphasis is on listening, seeing, believing the revelation of the Father. Faith is no abstract set of truths but a personal knowing, just as we know those we love on earth. Only at the end of today's reading do we move on to the topic of eating the Bread of Life.

**How and where do you listen to what God has to say to you?**

*Dom Henry Wansbrough OSB*

# 3

## Respond & Request

Now slowly and prayerfully read the Gospel once again but this time in silence. Consider how this Gospel could apply to your life in general. Thank God for any insight you may have received.

Then ask God to bless you with a spiritual gift to help you act on any resolution you have made. Perhaps: love, hope, understanding, wisdom, faithfulness, peace, patience, humility, joy, forgiveness, self-control, courage, generosity, faith or something else.

# 4

## Pray for Families

**This Wednesday's word for our school families is HEAVEN!**

After praying for your loved ones, please remember to pray for our present and future Church, particularly for the families connected to our schools. You may want to conclude this special weekly time with a simple prayer such as:

**St Joseph, Patron Saint of Families and Protector of the Church, pray for us. Mary, Star of Evangelisation, pray for us. Glory be to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.**

# WEDNESDAY WORD PLUS †

Fr Henry's reflections on the first and second readings of **Sunday 11th August 2024**



**1st Reading: 1 Kings 19:4-8**

## Elijah's Breakfast

Elijah went into the wilderness, a day's journey, and sitting under a furze bush wished he were dead. "Lord," he said, "I have had enough. Take my life; I am no better than my ancestors." Then he lay down and went to sleep. But an angel touched him and said, "Get up and eat." He looked round, and there at his head was a scone baked on hot stones, and a jar of water. He ate and drank and then lay down again. But the angel of the Lord came back a second time and touched him and said, "Get up and eat, or the journey will be too long for you." So he got up and ate and drank, and strengthened by that food he walked for forty days and forty nights until he reached Horeb, the mountain of God.



The wicked Queen Jezebel had slaughtered all the prophets of the Lord except Elijah. Elijah had then mounted a competition with the prophets of Baal, challenging them to bring fire down from heaven to consume the bull they were sacrificing to Baal. Despite Elijah's taunts, they had failed miserably, leaving the field for an easy victory by Elijah, whose God produced a flawless display of pyrotechnics, climaxing in a splendid holocaust. Nevertheless, Elijah still felt threatened; he fled and announced that he had had enough of life, whereupon he fell asleep in a sulk. God's reaction to this petulant behaviour is touching. First he wakes Elijah up to an excellent breakfast, then he provides a sufficiently substantial lunch to fortify Elijah for a forty-day trek through the Sinai desert. Typical of God's forgiveness and indulgence! His chosen ones complain to him roundly, and he treats them pretty roughly at times. Look at the relationship between Jeremiah or Job and God! As Teresa of Avila put it, 'If you treat your friends like that, no wonder you have so few of them.' At least these examples show us that we are expected to treat God with intimacy and frankness, voicing our complaints to our Father.

**What does the relationship between Elijah and God have to teach you about your own relationship with God?**



**2nd Reading: Ephesians 4:30-5:2**

## The Seal of the Spirit

Do not grieve the Holy Spirit of God who has marked you with his seal for you to be set free when the day comes. Never have grudges against others, or lose your temper, or raise your voice to anybody, or call each other names, or allow any sort of spitefulness. Be friends with one another, and kind, forgiving each other as readily as God forgave you in Christ. Try, then, to imitate God, as children of his that he loves, and follow Christ by loving as he loved you, giving himself up in our place as a fragrant offering and a sacrifice to God.



In the early Church confirmation was known as the sealing in the Spirit, a rather beautiful image, which stems from this passage. In the ancient world, long before general literacy, everyone had a personal seal to mark documents or possessions. This text is telling us that we are the soft wax, which sets permanently at confirmation, so marking us personally as belonging to God, proclaiming that we are his. The Spirit is ever alert to our needs, supporting us before we realise our need of support, wise in guidance, unlimited in generosity, tireless in forgiveness. Being sealed by the Spirit commits us to this same sort of consideration for others.

**What does it mean to be marked with the seal of the Holy Spirit?**

**Unlimited in generosity, tireless in forgiveness: being sealed by the Spirit commits us to this same sort of consideration for others.**

**The Wednesday Word** Connecting Home, School & Parish through the Word of God

**The Wednesday Word is under the patronage of St Joseph, Patron Saint of Families and Protector of the Church  
Within the tradition of the Catholic Church, each Wednesday is dedicated to St Joseph**